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•551 I asked about personal names and found that the suku name is not used as a personal family name. What they do is the same as the Scandinavians and Arabs and old Jews. They indeed usually employ only their own names preceded by their Christian names, if any. But if asked, they will also give their father's name after their own name. Thus my assistant is Migo. His church name is Adrianus. His father's name was Pega. Usually he calls himself Adrianus Migo, but if pressed he will say Adrianus Migo Pega. The same holds for the kapitan, who is Mani and whose father was Api. The giri tumba is Raki, and his father Dura. Thus in full, Migo is Adrianus (Church) Migo Pega of suku Odja. They
197 said that no one in the kampong could speak Dutch, and perhaps only a little more than ten per cent could speak Malay. There is one man
[212] (Bapa Ketjil of Aiutu, an old man who chews betel and has almost no teeth) who can write in the Ende script. They call it tulisan lontar. They say that in Ende town alone it is well known, but outside of the town it is rare.

595 The wife of the Controleur says that the
183 Radja of Manggarai is a Catholic, although he has two wives. This is a nice problem. The former Radja of Lio was brought back from exile by the Japanese during the war. Later he was executed by the Dutch because he murdered so many Dutch, Australians, etc. But he also killed many children for the fertility of the rice fields. Nevertheless, he was a Catholic. The Radja of Sikka has had several wives, even at the same time, and many concubines. At one time he had a Mohammedan wife and also a Mohammedan concubine. Each time he confesses and reenters the mother Church, to the rejoicing of the priests.
793 The priests here are evidently worse than death
178 for the old adat, much worse than the Protestants
797 in Ambon, and the people are scared of them, for

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789 that the Larantuka radja does have an aradjang, but this is not the word for it here. I must get the right word. There seem to be no outward signs of status. The main thing seems to be a general knowledge of everything in the kampong and also whether a person lives in a "big house" or not. The Lango'Bele' system is impressive.

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Notes on Larantuka: The mandur in the pasanggrahan is a Madurawho married a Catholic woman here. His name before was Ali, but now since he became A Catholic he is known as Andreas. His children have taken their mother's Larantuka name, Dosari, and their forenames are Dominicus, Paulus, and Maria. One who died was named Aloysius.

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501 There was one prau owned in Leloba. It was owned by the guru. It was wrecked yesterday.

651 The tax here now is fl. 23.50 per adult man. In the prewar period it was fl. 5.00. The people have trouble paying it and always have had this difficulty.

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687 In the prewar period if one did not obey the government one could be jailed easily. Since the war this government control has weakened. For example, in a recent land case the present kepala kampong would not sign a paper of the government, nor would the guru. The kepala kampong was jailed, but the guru tried to bail him out. The government refused to accept bail unless he signed. He asked if it would be possible to re-open the case later if he signed. They said yes, but then refused to re-open the case afterwards.

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535 Roworeke: On Christmas, we came back through the mountains. On the way, especially in the kampongs in the Lio mountains, we saw many small processions with drums, singing, and many people who were drunk. While dancing the people seem to use handkerchiefs most of the time. This is

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614 meanings are:
565 (1) Personal name of ancestral founder.
(2) Rank of the ancestral founder (pangkat).
(3) Power ranking of the group (1, 2, 3).
(4) Original kampong of the ancestors (for example, lewo).

And, I suppose, in the case of Kottang, etc., the rituals function as (5).

And then, perhaps, ones which have a mere name and no purpose; thus (6).

We didn't analyze all the names, but what
614 we did goes as follows:
565 Leloba
●551 I. Ama Kottang (function) (Kottang means "head").
1. Belepe Lolong (meaning: "upper terrace").
Buto Talu (ancestor personal name).
(note: making means merely "descendant of")
Lango' Bele' and Lango' Kene' (big and little house).
This subsib is No. 1, or Ama Waru'ing, in the suku Kottang.
2. Waktukang. (meaning "middle"). No ancestor name.
3. Ama Marang (function) (Marang means "pray").
Dong Laung (side of a sleeping bench which faces the sea).
Dong Raeng (the side of the sleeping bench facing the land).
This is the Tuhowutung or last subsib of the suku Kottang.

II. Ama Keleng (function) (Keleng means "feet").
1. Tuakerura (just a name, no significance) (this is No. 1 or Waru'ing subsib of suku Keleng).
2. Ama Belemang (a ritual function) (rank of ancestor).
This is the last ranking subsib of the suku Tuhowutung.

III. Ama Hurint (function) (Hurint means "cut").
1. Ama Waru'ing (No. 1); may also be called

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Ama Wadjundiri, the ancestor's personal name.

2. Eramolik (ancestor personal name). This is No. 2 subsib, or Waktukang.
3. Ola Demong (ancestor personal name). This is No. 3 subsib, or Tuhowutung. Lango' Bele' and Lango' Kene' are big and little house.

IV. Lewodoreng (original kampong name).
1. Lewamaking (personal name of ancestor). This is the No. 1 or Waru'ing subsib. Nipatale' (meaning?). They are slave descendants.
2. Ekimaking (ancestor's personal name). This is the last ranking subsib, or Tuhowutung.

V. Lewonuhah (original kampong name).
1. Ama Kottang (the waru'i subsib).
2. Ama Keleng (the tuhowutung subsib).

Wailolong

I. Ama Datong (function of Kottang, but Datong is the name of rank).
a. Ama Radja (personal ancestor name). This has the last subsib rank, Tuhowutung.
b. Ama Belolong (has the rank of No. 1, or waru'ing, and Belolong means "high").
c. Ama Rere (Rere means "low"). This subsib is notable. I have some important corrections about it.
There are two subdivisions:
(1) Ama Rere. These, as told above, are descendants of war captives from Maumere eighteen generations ago. They own no land, have no ritual function, and have no duties.
(2) Ama Rere Ama Tobi. (Tobi is a personal name). They are descendants of members of Ama Radja and Ama Belolong, who seven generations ago ran away from

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Wailolong to Bama because of troubles over marriage, bride prices, and perhaps others. They came back to Wailolong three generations ago, but although they were allowed into the kampong, they have lost their land and ritual standing. They marry like Ama Rere. It is remarkable to think that when the old people thinking what to do with these returned refugees decided to equate them with war captives!

II. Leworita (original kampong name) (function of Kelen).
   a. Suba (meaning? rank?; evidently a personal name).
   b. Harut (meaning? rank?; evidently a personal name).
   c. Tapopukang (meaning? rank?; evidently a personal name).

III. Ama Hurint
   a. Hadumboleng (personal name), Baka (personal name). (middle rank, Waktukang).
   b. Mari (personal name; rank No. 1, Waru'i).
   c. Mela (personal name; rank No. 3, Tuhowutung).

IV. Lewato (kampong name).
   a. Ama Waru'ing, also Ama Radja (the latter is the personal name of an ancestor).
   b. Ama Waktukang (just means middle; not a personal name).
   c. Tuhowutung (just means No. 3; not a personal name).

V. Lewodoreng (original kampong name).
   a. Ama Waru'ing (just No. 1 rank; not a personal name).
   b. Enga (a personal name; last rank, Tuhowutung).

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On the records there is a case of a man of

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	Men	married	Women
614	Djawa		Some other
582	Rewarangga		Wanda
	Wanda		Some other

At all crucial points, he doesn't know! But he does say that once it was not allowed to marry in the suku. And he also says that a daughter must not marry into her father's suku (and yet I am sure there are some cases), while a son by preference should marry into his mother's suku. He also says that if once one marries into a suku, the sons should continue this custom. This is why he says his son should marry into his wife's suku. Thus clearly we have mother's brother's daughter preference, and father's sister's daughter taboo. And they seem to have some memory of a regular circulating scheme so based. However, the system has broken down, and so has the exogamy to some extent (but my guess is that the records will show few if any endogamous marriages). The trouble is, I had no time to ask or rather have him investigate how many of the present marriages of men are with women of their mother's suku. I will try to do a little detective work from the records. Because of the Hebrew "bin" [551] system of names, I may be able to spot father and son. Anyway, I may be able to see whether there is any pattern to the suku marriage choices of the men.

114 I pulled out of Ende for the last time on January 21, and had a difficult time getting across the Nangaba, which is still in flood. With pushing, I made it. The motor stalled on me, as it is filty. It was a long day across to Ruteng, but I had no further trouble.

124 We Weol: I started the last stretch of a week here on January 23, on Tuesday. I went to the

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husband	rona (non-vocative); the vocative term involves primogeniteknonymy: "ema of" (first child's name); before a child is born the vocative consists of the personal name of the husband; but after a child is born the wife always uses the primogeniteknonymy, unless she wishes to insult him, when she uses his personal name. This might happen in anger, implying, I suppose, that he has no child.
wife	vina (non-vocative); the vocative uses primogeniteknonymy: "ende of" (first child's name); before a child is born the husband uses his wife's personal name; but after a child is born he always uses the primogeniteknonymy term, unless he wishes to insult her, when he uses her personal name. This may be used, for example, in anger, implying, I suppose, that she has no child.
husband's father	amang
husband's mother	inang
wife's father	amang
wife's mother	inang
wife's sister	vina (non-vocative), kae--ase (vocative).
wife's brother	kesah
husband's sister	ipar